these three heads: first, such as, asserting the Deity, suppose it irrespectively to decree and determine all things, and thereby make all actions necessary to us; which kind of Fate, though philosophers and other ancient writers have not been altogether silent of it, yet it has been principally maintained by some neoteric Christians, contrary to the sense of the ancient church. Secondly, such as suppose a Deity, that, acting wisely, but ne-cesfcarily, did contrive the general fram<e of things in the world; from whence, by a series of causes, doth unavoidably result whatsoever is IKJW done in it: which Fate is a concatenation of causes, all in themselves necessary, and is that which was asserted by the ancient Stoics, Zeno and Chry-sippus, whom the Jewish Essenes seemed to follow. And, lastly, such as hold the material necessity of all things without a Deity; which Fate E.picurus[a] calls njv *ruv <t>v(nK(jJv* fii^ap/^v^v, the Fate of the Naturalists—that is, indeed, the Atheists, the assertors whereof may. be called also the De-mocritical Fatalists, Which three opinions con-, ceming Fate are so many several hypotheses of the intellectual system of the universe: all which we shall here propose, endeavouring to shew the falseness of them, and then substitute the true mundane system in the room of them.

ii, The mathematical or astrological Fate so much talked of, as it is a thing no way considerable for the grounds of it, so whatsoever it be, it nrnst needs fall under one or other of those twt> general heads in the Plotinical distribution last mentioned, so as either to derive all things from

* Vide Epistol. Epjcuri ad Menecoeum, apud Diogen. Laertium, lib x, segm. 134, p. 659, edit. Meibomii.